



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

whether political considerations did not figure in the matter, as well as the ideal of a universal domination of the sun-god.

The ten chapters which compose the book show the successive steps in the development. Various elements entered into the process. Natural phenomena, particularly the sun and the river, together with the type of constitution of the state, supplied both material and form. From the very beginning, the Egyptian was much concerned with the hereafter and preparation for it, and much space is necessarily devoted to these subjects. On account of the dominating position occupied by the king as the son of a divine father and the immeasurably inferior position of mere men, it was not till well along in the history that moral considerations came to the fore, both in the present life and its consequences in the future. The king alone was considered to be the subject of immortality, and the thought of a hereafter for the ordinary man was of slow growth. With the territorial expansion due to foreign conquest under the XVIII dynasty and the consequent widening of the horizon beyond the limits of the narrow native valley, occasion was afforded for the conception of a world-religion. But this enlargement of view was too bold and ambitious for the popular mind, which cared more for immediate personal interests than for the ideals of a religion which was universal in its scope. The pendulum swung back again in the following periods till formalism, sacerdotalism, and magic displaced the ideals of writers and royal reformer, and there came the lowered standards which furnish most of the materials for the delineations of the ordinary work on the Egyptian religion.

CHARLES R. GILLET.

UNION THEOLOGICAL SEMINARY.

PAGANISM AND CHRISTIANITY IN EGYPT. PHILIP DAVID SCOTT-MONCRIEFF.
Cambridge University Press. 1913. Pp. viii, 225. 6s.

This little volume has a pathetic interest as the last and not quite completed work of a young scholar already known as a man of unusual promise and of substantial accomplishment. It is a brief review of the most important influences of Egyptian religious and social ideas upon the earliest development of Christianity. It has the great merit, rather rare in the work of specialists, of weighing the evidence with the utmost impartiality. There must have been no little temptation to exaggerate the Egyptian element in the constructive forces of Christian faith and practice; but Mr. Scott-Moncrieff has guarded himself with great discretion at every point.

He has sought to show precisely how large a debt Christianity owes to Egypt without any effort to make this debt as large as possible. We venture to doubt whether he would have written the final words added by the editor "to round out the chapter," namely: "In any case it is evident that to Egypt . . . the Christian world owes monasticism."

While the author's attempt is mainly to give the results of others' investigations, he offers at every stage his own original interpretation of these. The volume makes, therefore, with its abundant reference to the principal authorities, a welcome manual for the student of Christian origins.

ROMAN LIFE AND MANNERS UNDER THE EARLY EMPIRE. LUDWIG FRIEDLÄNDER. Authorized English Translation, Vol. IV. Appendices and Notes. E. P. Dutton & Co. 1913.

There is, says Plato, a certain ancient quarrel between poets and philosophers; but a later age has seen them united in another almost as sharp. All authors are liable to have the opinion about publishers which led Southey's friends to honor his toast to Napoleon—"because he had hanged a bookseller." Martial, to take an instance from the work before me, had a somewhat similar feeling. And all students of antiquity will sympathize with authors in the matter of Friedländer's great thesaurus of ancient life. What could have induced the German publishers to issue the seventh edition without the notes? Of what use would the book be to the student (of all persons) without the references for the thousands of facts here massed relative to ancient life?

There was no help for it. Messrs. Freese and Magnus, translating this great companion to classical studies into English, naturally were bound to take the last edition, and they rendered it from the seventh. The demand for the references and authorities led to their being issued in a fourth volume, translated by Mr. A. B. Gough from the sixth edition. And meantime an eighth edition appears in German, with the apparatus.

However, here we have the whole work in an English form, and every student of the Roman Empire in English-speaking lands will be grateful, while he wonders why it was never done before. And those who are not familiar with the work may well be glad to turn to it, and for a guinea possess the most complete and encyclopaedic book that was ever (one imagines) written on a nation's life. For such readers a word may be said on Friedländer's plan. He maps out the life of the Roman world into great areas; e.g., the